

The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

SEPTEMBER, 1850.

No. 9.

Tennessee.

Somerville, &c.—REV. W. M. STEEL.

“Until the first of November last, I officiated at St. Paul’s, Randolph, and in Ravenscroft Chapel, but since November, I have been at Trinity Church, Tipton, and St. Thomas’s Church, Somerville. At the former stations I baptized ten infants and one adult. Fourteen persons were confirmed; and there were in all fifty-four communicants. In my last Report of these parishes, I went fully in details, but I have not now sufficient data to be more explicit, not having kept a copy of that document.

“The number of communicants in my present field of labor is eleven.”

Kentucky.

Covington—REV. MASON GALLAGHER.

“The prosperity of this Church has been much retarded by a debt. Efforts are now being made to cancel it the ensuing year. The city is growing rapidly, and in time the Church will be one of importance.”

The number of baptisms reported is, seven infants and one adult. The number confirmed is eight. The present number of communicants forty-three.

Hopkinsville and Princeton—REV. G. BECKETT.

“Your Missionary has endeavored to discharge his duties faithfully and efficiently, though, alas! he is frequently constrained to ask, “Who is sufficient for these things?” We are beset by prejudices and opposition on all

sides—denounced as the merest formalists, and kindred to the Romish Church. But, is there not a cause for this? Instead of presenting that holy bond of brotherhood, which is the surest indication of true devotion to the Church, we witness nothing but contention and angry debates, concerning questions of the most trifling moment. To such an extent has party spirit been carried, that it has seriously injured our Missionary prospects in the West. Our differences are exultingly descanted upon by all the sectarian prints, and division confidently predicted. Let not our Eastern brethren, therefore, blame us, when we appear to effect so little in this Western valley for the cause of the Church. Let it in a great measure be attributed to the present unhappy state of the Church. Notwithstanding all these hindrances, we believe that our course is onward, and that our beloved Zion will triumph over all opposition. We have a number of candidates waiting an opportunity to receive the apostolic rite of confirmation."

Michigan.

Adrian—REV. R. S. ADAMS.

"During the six months, ending with March 31st, the services of the Church in Adrian were generally well attended, and the prospects continued to be encouraging. On the second day of April, I removed to this diocese, (W. N. Y.) The cause of my removing was owing in part to the appropriation to that Missionary station having been reduced from \$200 to \$100 per annum, and in part to the inability of the Secretary of the Treasury to remit the amounts pledged the Missionaries until months after they fall due. I am pleased to learn that my place has been supplied, and am in hopes to hear before long, that my successor has prevailed upon the Vestry to erect a suitable Church edifice, in which all things pertaining to the worship of the Church, and the administration of her ordinances, may 'be done decently and in order.' The Domestic Committee will please accept my resignation."

St. Clair—REV. MILTON WARD.

"Trinity Church, St. Clair, was organized about four years ago, and to it were devoted some of the early labors of the late Rev. P. D. Spalding, the lamented Missionary to China. Had the parish been supplied with uninterrupted clerical services, from the date of its organization, it might now have been in a flourishing condition. Of such services, however, it was almost entirely destitute during the three years preceding the period at which the present Missionary entered on his duties, December 3d, 1849. Through a part of this interval, lay-reading was maintained, and in this way, the things that remained, and were ready to perish, were somewhat strengthened. Occasional clerical visits have also done much good. Of late, the population of the village has much increased; several Church families from other places have recently taken up their residence here, and a fresh impulse has been given to the affairs of the parish. The public services are held in the Court-house, the congregation numbering from one hundred to one hundred and fifty persons.

"Active measures are in progress for the erection of a Church edifice

during the present season ; which good work being happily accomplished, the parish will doubtless be able to sustain itself without further aid.

"The number of communicants is small, but will be at least doubled by the approaching visitation of the Bishop. In the midst of much opposition and many trials, we have good reason to thank God and take courage."

Ypsilanti—REV. J. A. WILSON.

"The report of the six months, ending April 1st, shows that the condition of things at this station is still encouraging. One infant and two adults have been baptized. Five persons have been confirmed. And the present number of communicants is fifty-four. There are seven teachers and thirty-five scholars in the Sunday-school."

Indiana.

Fort Wayne—REV. J. S. LARGE.

"In making my Annual Report to the Committee, it would ill become me not to express my unfeigned gratitude to God for that measure of health and strength which has enabled me, during the past year, to fulfil every appointment, with but one single exception. I have held services twice every Sunday, on all the important festivals of the Church, and during Lent had lectures on Wednesday evening, public prayer on Friday morning, and services every day in Passion Week. The only assistance I have had during the year, until the late visitation of the Bishop, was on one Sunday in Advent, when the Rev. F. H. Cuming, of Grand Rapids, preached for me.

"The addition to our little Church was completed in the early part of the fall, and it will now comfortably seat about two hundred and fifty. It was consecrated to the worship of Almighty God on Thursday of last week, by the Right Rev. the Bishop of the diocese, on which occasion we were favored with the presence of the Rev. Messrs. Harriman, Phelps, and Halstead, all of whom assisted in the services. The sermon was preached by the Bishop. The Rev. Mr. Phelps preached in the evening. The addition to the Church gives it the form of a cross—the main body or nave being fifty-eight by twenty-two, with one central aisle—the transepts, sixteen by six—the chancel, fourteen by nine—the organ in one of the transepts.

"The chancel is lighted by a window four feet by nine, of beautifully stained glass, made in Buffalo, and presented to the Church by two gentlemen of the parish, Messrs. P. P. Baily, and Wilfred Smith. The transept windows are also of stained glass of the Pittsburg manufacture. These were likewise presented to the Church by two gentlemen of this place—the glass by Mr. R. M. Lyon, and the lead sash made and the windows put up by Mr. Thomas Pritchard.

"The plan that has been pursued here in building our Church might be followed in other places to great advantage—that is, to build the nave first, and when the congregation has increased sufficient to require it, to add on transepts, chancel and vestry. In this way a beautiful and commodious Church can be built by a small congregation, without asking for aid from abroad.

"The Bishop remained with us four days, preached six times, and confirmed, including one in private, fifteen persons.

"Our congregation is gradually increasing, and I cannot but regard the parish here as in a decidedly prosperous condition. I am sorry, however, not to be able to state, that we will from henceforth sustain ourselves. My Vestry, in consultation with the Bishop, have thought it most prudent—nay, necessary, that a small stipend should be continued here for at least another year. During the winter and spring I addressed a number of the clergy, asking a small mite to assist us in building a parsonage. From many I received a prompt and most generous response, and would take this opportunity of acknowledging their kindness, and of returning them our most hearty thanks. Circumstances have hitherto prevented our commencing the building, but I trust shortly to see it commenced, and hastened on to completion."

Madison—REV. R. B. CLAXTON.

"On Sunday last, May 5th, it was my privilege to preach on occasion of the second anniversary of my assuming the pastoral charge of this parish, and now I have the pleasure of resigning to the Domestic Committee my commission as their agent, and of reporting that Madison no longer needs the aid of our Missionary Board. We have had difficulties, and unlooked for hindrances, but God's hand has been over us for good, and to Him alone would we ascribe all the glory.

"The wood-cut sent you, (see p. 316) will give you a correct idea of the outward appearance of our Church edifice, and the extracts from our city papers will give you its dimensions. Its cost was upwards of \$7,000. When some promised contributions from Eastern friends come to hand, we hope that it will be entirely freed from the small debt remaining upon it. We have still to provide ourselves with an organ, a bell, and most important of all, a building for our Sunday-school. These latter are now occupying a most inconvenient room, at some distance from the Church; whilst the infant school is trespassing upon the kindness of one of our Church members, who has afforded us the use of an apartment in her dwelling-house.

"Allow me, in closing, to express my own thanks and the gratitude of the people of my charge, for the fostering aid extended to them by your Committee. Without it I fear that this congregation would not at this time have been in existence, for the appropriation made by you to this station, seemed an indispensable stimulus to the few struggling members of our Church here, inducing them to exert themselves to the utmost. I trust that in time to come their gratitude will be proved by their liberal efforts for others in this diocese, and throughout the West."

Illinois.

Ottawa—REV. C. V. KELLY.

Ten infants and five adults have been baptised. Twelve persons confirmed. The present number of communicants is twenty-six. And the Sunday-school consists of five teachers and thirty scholars.

Wisconsin.

Janesville—REV. T. J. RUGER.

The number of baptisms for the year, at this station, is fifteen, of which seven were infants and eight adults. Eight have been confirmed. The present number of communicants is fifty-four. There are in the Sunday-school eight teachers and thirty-six scholars. The Missionary says, "I need add nothing except that the parish still continues to prosper, as it has done from its commencement."

Mineral Point—REV. E. WILLIAMS.

"After a long delay, my resignation of this parish, Trinity Church, Mineral Point, was acted upon, and I closed my ministerial duties about the middle of March. With the approbation of my Bishop I have become, since 17th April, the Missionary in Grant County. As yet I cannot say much about my field of usefulness. At Plattville I find a kind reception; a house has been secured, where regular services will be held, and hitherto a very respectable congregation has attended. At different places individuals are willing and anxious to throw open their residences to receive the Church and her ancient doctrine. I have baptized six infants. The present number of communicants is twenty-nine."

Iowa.

Davenport—REV. A. LOUDERBACK.

"I have delayed my Report for a month, in anticipation of the visitation of the Rt. Rev. Bishop Kemper, who has just left us. He arrived here, on his way down the river, on the morning of the 25th of April, where I joined him, and accompanied him on his visit to Keokuk, Fort Madison, Burlington, and Muscatine, spending Sunday, the 28th of April, with me here, on his way up home, in my parish. The result of the visitation the Bishop will of course include in his Report. It was in a great measure encouraging and gratifying, so far as the interests of the Church in Iowa were concerned. More laborers are imperatively needed—men of zeal, of tact, of good knowledge of human nature, and of capacity to adapt themselves to the situation, as well as men of piety, and acceptability, and true devotion to the spiritual duties of their calling. It will not do to send out here, to this western field, men who are worn out with infirmities and age, or destitute of zeal, and possessing no power of attraction, or energy, or tact, in building up the Church. It is but to throw away the funds of the Domestic Committee, and render it far more difficult to build up the Church, as their successors, than if her services had never been introduced. These things have been exemplified as facts, in numerous cases here, in the West. For men, other than those who are well adapted to succeed in the East, to come out here, to the West, to labor for Christ and his Church, will but insure disappointment, and entail failure and injury upon the good cause. But means are also

wanted, to insure to such as are competent for the work, that they and their's shall not want, in order to induce them to leave their eastern field and come to the destitute portions of the West. Without such assurance it is idle to expect that competent men will venture to the western field, or if they should venture, disappointment and suffering will inevitably impel them to return. * * *

"There are always two, and sometimes three services on a Sunday; also, services were held on Ash Wednesday, Good Friday, Christmas, and national fast day. The children are catechised in the Sunday-school at Church. The parish will make arrangements, it is hoped, the present season, in obtaining plans, &c., &c., so as to build a Church more suited to our situation and wants, another season.

"The Station here is prosperous, as much so, as with our poor Church accommodation we can expect. With better external circumstances, we anticipate a greater prosperity, and trust that the faithful labors of a few years, and the blessings of our God and Saviour of the Church, that we shall be able to stand alone; to attempt which at present would be our utter ruin."

Dubuque—REV. J. DE PUL.

"With the approbation of the Bishop I am now officiating at Mineral Point, in Wisconsin. The principal reason of this change was, that the congregation at Dubuque thought that they could not complete the Church and give me a sufficient support. It is true that I did not receive, during the three years that I was with them, a sufficient salary for my support, and I am not sure that even here I will do much better. I can give you but little information concerning the congregation at Mineral Point, as I have been with them but a short time. I have been a Western Missionary since the year 1836, and have been rather successful in my labors, and yet I have never advised any of my brethren to come to this country, unless they had some means of support of their own. A clergyman who has no resources of his own ought not to remove West and place himself in a station where a congregation is to be gathered and a Church to be built. And it is wrong to send any such clergyman to such a station with the small salary allowed to a Western Missionary."

Muscatine—REV. JAMES KEELER.

"I have deferred my Report till after the visit of our Bishop. He found us in a much better state than on his former visit, our Church in good repair, and a very respectable congregation in attendance. He confirmed two persons; two more were expected, but were detained by sickness. We have now fourteen families which are regular attendants, besides several respectable individuals. Eight communicants—two added. Twelve Sunday-school scholars, and two teachers, and a small Bible class, which I hear recite every Sunday. I baptized two children, and have three others in readiness for baptism. We suffer very much for the want of a Sunday-school library; some of our scholars attend other schools for the sake of getting their books to read, which they would not do had we a library of our own. I have regularly performed Divine service and preached every Sunday but one, on which I visited Davenport with the Bishop, administer-

ing the Holy Eucharist three times. Our Church may now be considered flourishing. A few years of prosperity, with the Divine blessing, would render it a very interesting Church."

Missouri.

Lexington—REV. J. A. HARRISON.

"The hope is humbly cherished that this parish is steadily growing in Church feeling and in all godliness. Some recent accessions to our Communion, and others confidently anticipated ere long, will, it is believed, materially benefit us. The flock are gradually liquidating some pecuniary liabilities, necessarily incurred in order to the occupation of the Church edifice. Our spiritual interest would be greatly furthered, could our hands only be strengthened to finish, and furnish within, our house of prayer. With the plea for this and every blessing we wait upon the Lord."

Arkansas.

Fayetteville—REV. W. C. STOUT.

"I have no reason to believe the condition of my flock less healthy than when I made my October Report.

"I have lost eight communicants by removal. This is a serious loss from so small a number. Five, however, are emigrants to California, expecting to return again in a few years. The prospect of speedily erecting a house of worship is not more cheering than when I last reported.

"By the advice of my physician, of which I informed the Board, and with the Bishop's approbation, I made a temporary transfer of my labors during the winter, to the south of this state.

"During my tour I celebrated service thirty-five times, preached thirty-three sermons, celebrated Holy Communion once, and baptized four children.

"In the town of El Dorado there is a respectable congregation of Church people. They are very anxious to have the regular services of the Church. During my stay a subscription of more than six hundred dollars was made, towards building a Church. This is an interesting field ready for the laborer.

"At Camden, thirty-five miles from El Dorado, there are several communicants, and at least three persons desiring confirmation. Here, also, there should be a laborer. In Dallas County also, there are a few Church people. I officiated once in this county, and left there with many solicitations from the citizens to return.

"Although my journey was on horse-back, and not without many incidents of travel peculiar to the West, by no means pleasant, I can truly say that it was a trip of pleasure. None but a Missionary ever can know the secret joy that often fills the Missionary's heart. I have spoken the words of the Church to ears that had not heard them for many a long and

weary day; and I have seen the tears of joy start in the eye, as when the child, after long years of separation, hears the well-remembered tones of a mother's voice. Then could I bless God for the high privilege of being a messenger of joy to His children. And at such times I would not exchange my labors for the highest honors in the gift of the Church."

Little Rock—REV. A. F. FREEMAN.

"During the year previous to my removal here, the Station was unoccupied, and enjoyed no ministerial services, except those rendered by the Bishop, in his usual visitations. Notwithstanding, however, her destitution as regards a pastor for so long a period, the Church in this place has continued to hold her own, which may be considered a marvellous circumstance in this Western land, where persons are so changeable in their religious opinions, and all sorts of errorists are ever laboring to seduce the faithful.

"My ministrations so far, have been blessed with a fair measure of success, and we look forward with confidence to the time, when the ways of our Zion will prosper in this place, beyond all former experience.

"People generally are willing to hear the Church, and I am happy to say, that in many cases they do not hear in vain.

"I hold services twice on Sundays, on all the festivals and holy days set forth in the Book of Common Prayer, and on every Friday night. These services are well attended, and there is evidently a growing seriousness and devotion in the congregation.

"We are designing some necessary improvements in our Church building, *the only one in Arkansas*,* such as the addition of a chancel, vestry-room, and Sunday-school room. Towards these objects five hundred dollars were raised last winter, through the commendable exertions of the ladies of the congregation. We suffer much from the want of a bell, the sound of which, calling men to the sweet Communion of the Church, is not heard within the limits of the State.

"By advice of the Bishop, I made a visit, in March last, to Pine Bluff, a village on the river, ninety miles below this place. While there I held service, and preached four times. The congregations were large, and on all sides a great desire was expressed of having a minister of our Church settled amongst them. I found in Pine Bluff three or four communicants of the Church, and quite a number of persons who were brought up Episcopalians, and still retain their affection for the good old way."

Texas.

Washington County—REV. H. N. PIERCE.

"At Brenham we have purchased a hall, twenty by forty feet, and have fitted it up in a convenient manner, with slips, chancel, desk, &c. We have also about eight hundred dollars, subscribed for a Church at Washington. We think of building at the last mentioned place this summer. The Church is steadily advancing in this county, as may be seen from the statistics. In two years we have tripled the number of our communicants,

* The italics are the Editor's.

having risen from eleven, or from nine in fact, to thirty-three. Ten persons were confirmed at Brenham, and one from this parish, at Houston, making eleven at this point. I report the one confirmed at Houston, from my parish, as she was a candidate for confirmation in my parish, and there only on a visit. Only one person was confirmed at Washington. Some were absent on account of high waters and other causes. Under favorable circumstances I should have had five or six at that place. I have organized a parish at Brenham, under the name of St. Peter's, and one at Washington, under the name of St. Paul's."

Matagorda—REV. S. D. DENISON.

"In the spring of 1849, the Rev. C. S. Ives, under whose care this Station, since its first establishment, had ever been, was led, by the failure of his health, to seek at the North renewed strength to enable him still to prosecute his labors here. This expectation was, however, disappointed, and within a short time after his arrival in his native State, Vermont, he was called away from scenes of trial and suffering to the rewards of faithful service in the cause of Christ.

"In November last, he who is now in charge of this Station, was led to seek for necessary relief from parish labors, in a voyage to the South, and residence among friends in this region. Arriving in December, in a neighboring town, an invitation met him, desiring him to become the minister of the parish; and a subsequent visit to this place led him to the conclusion that, for a time at least, he ought to yield to the urgent solicitations of the parish, and, so far as he might be able, put them once more in possession of those privileges, which, through many months, they had been earnestly desiring.

"In January, therefore, he commenced his labors, and his stated services since that time until Easter, have been three on each Lord's day, a weekly lecture during Lent, and additional services in Passion Week. One of the three services on Sunday was designed especially for colored people; this has now been superseded by a Sunday-school for colored children and adults, held at 4, P. M., and which gives promise of interest and usefulness. The regular parish Sunday-school, held at 10, A. M., has received constant attention, the children having been catechised by the Missionary every Sunday morning."



CHRIST CHURCH. MADISON.

“The Church is in that style of architecture which prevailed in England about the beginning of the thirteenth century, and affords accommodation for more than four hundred persons. The ground plan is a parallelogram, thirty-six by eighty-eight feet, the chancel occupying the whole of the east end. At the southwest corner is a tower fourteen feet square, a porch on the northwest, and a vestry on the south side communicating with the chancel. The west front, which faces the street, has in the centre three tall lancet windows under a high pitched gable. On each side are doors, one in the tower, the other in the porch. The tower is surmounted by a broach spire, octagon, with windows at the base on the four cardinal sides. The whole height of tower and spire is one hundred feet.

In the interior, the whole framing of the roof is exposed to view, the principal rafters having curved braces springing from corbels between the windows. The chancel is raised three steps above the body of the Church, and furnished with six seats for the clergy. At the east end a space is railed off for the communion table, which stands immediately under the east triplet window. The pulpit, lectern, and font, are on the sides at the steps. All the seats are open benches with moulded ends. The east window, not yet completed, is filled with stained glass; the side windows, and that on the west gable, with obscured glass, bordered. All the windows are glazed in lead.—*Daily Banner, Madison, Ind.*

The Retrospect.

THE Annual Reports of the Missionary Bishops and of the Domestic Committee, have just been spread before the Church; and we trust have been attentively read, and thoughtfully and affectionately considered. They show an amount of labor which should satisfy even the exacting; and results of fair success which should encourage the faint-hearted, and strengthen all. However great and numerous the difficulties, they have been manfully encountered. However extensive the field, more of it has been occupied than ever. However large our pecuniary indebtedness is even now to our faithful laborers, yet that indebtedness is some thousands less than it was. However inadequate the offerings, yet there is evidently a more liberal hand; and, we persuade ourselves, an improved tone of sentiment and feeling. Surely, while we deplore divided action, where all might act in noble and consistent harmony; while we lament deficiency in zeal and in offerings, knowing that they should be tenfold what they are, there is no reason why "the hands should hang down or the knees be feeble;" enough has been done to add strength to our faith and activity to our exertion. That so much remains to be done, should be but an additional motive for harder and more hopeful labor. That so much more can be done, should but awaken our sacred ambition and "provoke to love and to good works."

THE PRESENT.

Turn and contemplate the field of the Church's labor. A great continent is outspread with its twenty millions, ere long to be multiplied to one hundred millions of population, to be moulded, directed and improved in all that relates to their temporal and spiritual interests. The process is going on rapidly, certainly—each year leaving impressions never to be effaced, and compelling a direction hardly ever to be reversed, even where it may be altered. Then there is the Church, with its august consignments, its glorious truths, its choicer influences—and with its awful trusts—trusts to be fulfilled by the fidelity of each passing generation of disciples. Behold it in our midst! with its thirty Bishops and Dioceses, its sixteen hundred Ministers, and its army of well-appointed members, all, in the main, wishing to do well—trying to do well. What a mighty instrumentality for good! How should labors, prayers and gifts be ventured here in faith and lavished in charity! and how much might be accomplished beyond our belief or hope! Can anything be more true in principle, more high in faith, and more wise and beneficial in action, than to bestow our resources and our services here; and to fulfil our individual offices, in the endeavor to make effectual the Church's intention, and her legitimate and constituted plans. It is natural, as we gaze on the great Temple of our

Faith, that men, from their very organization, or from peculiar position or view, should be disposed to look with intenser interest on some particular portion, or some special monument of grace or glory. Does any one delight to contemplate the higher nature of the children of Christ's kingdom, towering as an angel-nature above the human, and to expatiate upon the glory of their election? Does any discern, with gifted or practised eye, the excellence of the Gospel, as adapted to man's spiritual necessities, and its happy working in its various operations? Does any regard the Church as a great privilege and benefit to society at large, or fix his eye upon individual good secured, in the awakening of the thoughtless and the saving of the soul? Or do any, constrained by the love of Christ, long to have His Name, so precious to themselves, earnestly and faithfully proclaimed, and that He should be held up manifest unto all, from generation to generation, as the life, and salvation, and glory of His people? Whatever part of the glorious Gospel of our Redemption, or whatever portion of the great Christian field may occupy the eye and mind of the believer, what can he do so well in order to secure his wishes, and promote the cause he has most at heart, as to give to the Church the freest power of action, and to act in it and with it. Where else can truth, and faith, and order, be so efficiently maintained? If the world can show no part of Christendom in better condition, or as good, who will choose to keep back from the work she has in hand, for minor scruples and objections?

There are always among the most earnest spirits in the Church, some who are anxious for more entire harmony of system, and for more perfect operations, and for a more complete and direct application of Gospel truth to the knowledge and consciences of men, who are quick-sighted to detect an error or deficiency, and suggestive of alterations, and of new directions of force. Now, such advances in all that is true and good, both in principle and action, can be secured far more effectually by the united efforts of a comprehensive faith and love, in the regular order and determined action of the body. It is the general and habitual health and vigor thus created which renovate the constitution; nor is there any more certain method by which weaknesses may be outgrown, deficiencies gradually supplied, and evils expelled. Even where a wrong direction is suspected, there is no better way of counteracting and rectifying it, than by thus sustaining the Church's operations and nurturing its strength. A young tree often at first is seen to incline in a wrong direction; but as it grows in vigor and in size, each year finds it approaching the true line more nearly, till at last the misdirection can hardly be discovered. Ours is the vine which the Lord hath planted. It has a nature superior to others; it has an innate vigor; it must become mighty in size, able to shelter millions under its wide-spread branches, and to feed them with its fruit. Who that has faith in it, as of the Lord's planting, can doubt its virtues, and shall not pronounce great and happy prophecies of its history. And who is the most favored in his work—he who

does his part in its cultivation and improvement, or he who, by perpetual suggestion of doubts and questions, stays his hand and slackens the hand of others?

THE FUTURE.

While considerable zeal and liberality have been manifested in behalf of our Domestic Missions, yet more than one-half of the Churches in our land—more than one-half of the sons and daughters of our Israel, have not added their mite of gold and silver to this department of the Church's treasury during the year past. We cannot say what the future will be; but we dare say what it might be. With its diviner capabilities, and its wealth of human resources and appliances, the Church in our land might "do exploits," and each year would see those resources increasing in still greater proportion, and faster than we should apply them. We should see it become the glory and blessing of our gifted race, informing its intellect, governing its tastes, and moving its great heart to greatest purposes. Not a state but it would be its most energetic life;—not a county in which it would not, in all departments, be its most fertilizing element;—not a city or a village which it would not sanctify and beautify. Millions would live blessed by its evangelic faith, its living ordinances, its happy services, its wise counsels, and its benign spirit—they to hand down to millions more their rich inheritance. We have a peculiar responsibility. What we now do must tell immensely upon that future. While we doubt and dispute, and linger, time does not check his speed, nor is the forming process stayed. While we pray, and bestow, and do, we scatter the seed of a noble harvest; we are conferring present favors, and securing untold benefactions. It is seed-time now. It will be harvest soon. And it is "the Lord of the harvest" we are to meet. The harvest of the future ought to be great. Shall we be prophets of good tidings or of sad ones? Yes, the "ought" shall shape our expectation! We cherish the belief and venture the prophecy, that the children of the Church will "endeavour to do their duty."

THE SPIRIT OF MISSIONS.

MR. D. A. WRIGHT is in the Diocese of Connecticut, soliciting subscriptions to the "Spirit of Missions." The undertaking has already met with a good degree of success in several parishes, thanks to the respected Rectors for their active co-operation, and to the earnest and zealous labors of the Agent. In no way, perhaps, can the general object be more effectually subserved, than by the spread of *intelligence* of our Missionary operations, at stated intervals, and in due form. And when it is considered that the "Spirit of Missions," while awakening attention and interest in the work of Missions, may also itself be made a contributor to the Treasuries of the Board, to the extent of any surplus receipts, after payment of its cost, we feel sure that every true Churchman will be ready to lend it a helping hand.

APPOINTMENTS.—The Rev. J. S. Green, to Marianna, Fl., from April 1st, 1850. The Rev. F. Elwell, to Shelbyville, Ky., from April 1st, 1850. The Rev. A. Varian, to Vincennes, Ind., from May 1st, 1850. The Rev. E. Williams, transferred from Mineral Point to Grant Co., Wis.; Post Office, Mount Fort. The Rev. James Keeler, transferred from Muscatine to Marion and Cedar Rapids, Iowa; Post Office, Cedar Rapids.

RESIGNATIONS.—The Rev. R. B. Croes, Terre Haute, Ind., to take effect July 1st, 1850. The Rev. R. S. Adams, Adrian, Mich., to take effect April 1st, 1850. The Rev. S. W. Manney, Laporte, Ind., to take effect April 1st, 1850. The Rev. R. H. Weller, Memphis, Tenn., to take effect April 1st, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th June to the 15th August, 1850:—

NEW-HAMPSHIRE.

Manchester—St. Michael's..... 15 00

RHODE ISLAND.

Providence—E. W. Howard, $\frac{1}{2}$ 25 00

CONNECTICUT.

Birmingham—St. James's..... 39 28

Fairhaven—St. James's, $\frac{1}{2}$ 5 00

Fairfield—Trinity..... 27 00

Hartford—Christ Ch., offertory at

the Ann. Meet. of the Board, $\frac{1}{2}$, 13 10

At the Miss. Meeting, $\frac{1}{2}$ 17 53 101 91

NEW-YORK.

Goshen—St. James's..... 65 00

Greensburgh—Zion Ch..... 3 12

Hartem—St. Andrew's, Juv. Miss. Soc. 4 17

New-York—Ch. of the Ascension, from

a member..... 0 50

Do. for the Jews..... 0 50

St. Mark's, a member, for West-

ern Mission..... 15 00

Rye—Christ Ch., Fem. Miss. Soc..... 40 00 128 29

PENNSYLVANIA.

Morlatlin—St. Gabriel's..... 4 00

Pottstown—Christ Ch..... 14 00

Friends of Missions, for Bp. Up-

fold's Diocese..... 25 00 43 00

MARYLAND.

Anne Arundel Co.—St. James's, for

Bp. Chase's Diocese..... 8 00

Baltimore—Mt. Calvary Ch. S. S..... 7 50

A member for the North-West..... 25 00

Charles Co.—William and Mary Par. 15 58

Kent Co.—Chester Par..... 43 96

Do. for the Jews..... 12 60

Prince George Co.— $\frac{1}{2}$ 18 82

St. Andrew's Par..... 20 00

Queen Ann's Par..... 8 00 159 46

VIRGINIA.

Fredericksburgh—St. George's..... 15 00

Raleigh Par...... 1 00

Roanoke Par...... 6 50

St. Martin's Par...... 15 00 37 50

SOUTH CAROLINA.

Charleston—Grace Ch., a member,
for Cal..... 100 00
St. Michael's..... 27 08
Monthly Miss. Lec..... 3 00
Christ Ch. Parish..... 11 00
Columbia—Trinity..... 33 06
Do. for the West..... 1 00
St. Stephen's and Up. St. John's..... 88 31
Sheldon Church..... 4 75
Sumter District—A gentleman..... 10 00 278 20

MISSISSIPPI.

Pass Christian—Trinity..... 3 00

LOUISIANA.

West Baton Rouge—St. Stephen's... 7 00

OHIO.

Zanesville—F., $\frac{1}{2}$ 2 50

INDIANA.

Terre Haute—St. Stephen's, add.... 0 85

MICHIGAN.

Detroit—"Sigma,"..... 6 00

ARKANSAS.

Fort Smith & Van Buren..... 55 46

Little Rock—Christ Ch..... 32 00 87 46

TEXAS.

San Augustin & Nacogdoches..... 10 00

MICELLANEOUS.

Interest on Kentucky Bonds..... 300 00

"Home Missions, V., August 12,".... 30 00 330 00

LEGACIES.

Fifth Annual Dividend Estate of Han-

ford Smith, late of Newark, N. J. 200 10

Legacy of Miss Eliza McClintock,

late of Providence, R. I., by the

hands of Rev. Francis Peck, $\frac{1}{2}$... 500 00 700 10

Total..... \$1935 27

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.

JOURNAL OF THE REV. J. PAYNE.

ONE of the late communications of this Missionary contains a sketch of a conversation with one of the leading deyâ, or demon-men, among the natives, from which may be gathered a more satisfactory account of the religious system of the native tribes on that coast, than we have yet seen.

According to my informant, Nyewa (God) once had his abode amongst men. He was their father and benefactor. His superior powers were all employed in making men comfortable and happy. Of course, as the giver of life, he had the power over life, but in those happy days death was unknown on earth. It happened, however, on a certain day, God left in the way of woman (according to the deyâ, his woman) his "*we*," the mysterious thing commonly called "witch" by the Krooman, and in which it is supposed the power over life is found. Very soon after the woman got possession of this, a marvellous occurrence took place. A person was found lying in town motionless, as if asleep; but on examination he breathed not, he saw not, he felt not! People in consternation fled to Nyewa to ask for explanation of this. They were told that the spirit of the person had departed and would return no more; that the person was dead! They then received particular directions in reference to burying the dead. The next point was to ascertain by what agency it was that *death* had entered the world? Nyewa told them, that it was through a woman, who had obtained from him the mysterious "*we*." He moreover gave the woman's name, but at the same time informed them that she would deny the crime, and that in order to prove her guilt they must give her a decoction of the bark of a tree which he would show them; this was of course gidu, sassa-wood. The woman, on being examined, denied the charge brought against her, but on being subjected to the required test, she of course died. Before this, however, she managed to give "*we*" to her children, and from these it spread rapidly amongst men, carrying death everywhere in its train. At length, wickedness and death became so common, that Nyewa announced his determination to withdraw from earth and to ascend to heaven, whither, as he might desire it, he would gather his children. Nyewa, however, informed men, that although impelled by their wickedness to withdraw from their view, he would still hold intercourse with them through his appointed agents, the deyâbo, doctors or demon-men, whom

he now set apart for their work. To these, he directed men therefore to resort, to ascertain his will, and to obtain instructions for their future guidance.

There are several very remarkable features in this tradition; first, there is the introduction of sin and death, and the communication of these to all mankind, through woman; second, the withdrawal of the deity from intercourse with men, on account of their sinfulness; third, the appointment of a mediating class between man and God, in the *deyábo*.

While the biblical student will recognize in all this the great outlines of Revelation, it is interesting here to remark, particularly, the agreement of the notions of the Greboes on the third point, with those of the ancient Greeks and Romans, and, indeed, with those of heathen nations in all ages.

The Grebo term *ku*, improperly translated devil, is applied (1) to a departed spirit; (2) to oracular spirits of unknown origin, of which there are supposed to be many; and (3) to the great spirit, supposed, remarkably enough, to have the form of a great serpent. It would appear therefore to correspond very much with daemon of the Latins, and daimon of the Greeks, denoting spirits holding an intermediate space between the Deity and mortals. Like these nations, the Greboes believe that these spirits are both good and evil; although they are for the most part sacrificed to and consulted, in order to obtain good. Ignorance of this fact, has caused the same error in the translation of the term *ku*, and consequently in the estimate formed of the religious notions of the Greboes, as would seem to have been made by the translations of the New Testament, in rendering "daimon" by devil, diabolos. The truth is, the Greboes, in worshipping and appealing to the Kwi, do so, not in the character of devils in our sense of that term, but as a superior and intermediate order of beings between them and the Deity, and appointed by the latter to make known his will, and dispense his blessings to them. And in this view their devotion to the Kwi is very much the same state described by Paul in the term applied to the Athenians, denoting a reverence for religion, a "feeling after God," which ought rather to be taken as a presage of good, when through grace they shall be led to "turn from these vanities to serve the living and true God."

JOURNAL OF REV. MR. RAMBO.

September 27th.—Mr. Hoffman and myself left our station for Cavalla to-day, in order to attend the Quarterly Examination of Schools and meeting of the members of the Mission. We found our brother and his wife as well as usual. It was truly gratifying for us all to meet again, though separated but a month; the want of society must be felt for a time by new Missionaries. But whilst cut off from the constant intercourse of our fellow labourers, we feel that our one unfailing, ever present Friend, is with us to cheer and comfort us in our loneliness, and to work in and through us by his ever blessed spirit.

September 28th.—The examination of the male school at the station, at Cavalla, passed off to-day creditably to most of the scholars, who are evidently progressing in their studies. At six o'clock, P. M. was present at the marriage ceremony of two couples of the older scholars of the school. At half-past eight o'clock the business meeting of the Mission was held.

September 30th.—Having returned to Fair Haven yesterday, preached in the Chapel as usual to-day; lectured to the Sunday schools in the afternoon, and preached at night.

October 4th.—Held the Quarterly Examination of the Schools at Fair Haven. The scholars appeared very well in the common English branches. Some of the principal men from the neighbouring villages were present, and seemed interested.

Sunday, October 7th.—At seven o'clock, A. M., baptized Siah, N. Sayre Harris, one of the first fruits of our labours at our station. After a long course of instruction, he exhibits the spirit of one in earnest in the service of his God. Having given evidence of a renewed heart, I believe he is a worthy recipient of this sacrament. May he have been baptized by the Holy Spirit as well as by water, and become a true inheritor of the kingdom of heaven. Preached as usual in the Chapel to a good congregation; being the first Sunday in the month, administered the Communion, and catechised the Sunday scholars in the afternoon. Preached at night.

October 9th.—Whilst preaching in a native hut this afternoon, was interrupted by a devil-doctor, whose conscience, as a deceiver of his people, seemed ill at ease; answered his objections, and denounced the unhallowed system of fetichism, and preached unto him Jesus and the Resurrection. He and his fellow-craftsmen, for they manufacture gree-grees, see that the "hope of their gains" is annually decreasing, at least so far as the most enlightened Greboes are concerned.

October 11th.—The Liberia Packet arrived to-day, bringing us abundance of letters and papers from our American friends. Such an arrival produces quite a pleasant excitement amongst us; next to meeting our friends, hearing from them is most agreeable. Whilst there was much gratifying news, there was some calculated to cast a gloom over our minds; the fact that the cholera was prostrating thousands of our countrymen in the dust, made us feel that our friends were even more exposed to the ravages of pestilence than are we; but "shall not the Judge of all the earth do right?"

October 12th.—Being at Cape Palmas on business, I received the intelligence of the extreme illness of my gardener, a colonist. Taking the Mission boat, I started at once for my station, that I might administer the prescription given me by a physician, but owing to head winds and tide, was eight hours in going the ten miles. It was ten o'clock at night when I reached the bed of the then dying man. I arrived just in time to close his eyes in death. Though nearly gone, he seemed to understand what I said to him about the presence and love of his Saviour. Having, during the two days of his sickness, been much in prayer, evidently expecting this change, I trust he departed "leaning on his Beloved." He had been a consistent member of our communion for some years, and on the Sunday previous to his death partook of the Holy Eucharist in company with the little band of faithful ones at our station. He seemed as well as usual at that time, and appeared to enjoy the services of that interesting occasion, though it was but a "shadow of good things to come," for before the next Sabbath he is called to partake of a holier Communion, and to unite in a purer service in his Saviour's presence. He had passed the meridian of life; his disease was perhaps dysentery. "Let me die the death of the righteous, and let my last end be like his."

October 13th.—The funeral of Thomas Mc Farlane took place at 5 o'clock, P. M. to-day; he was buried on the Mission premises. His immediate family and several other colonists, as well as a large concourse of natives,

were present. Part of the service was performed, and a short address delivered by myself at the Mission-house, and the remainder at the grave. As I committed the body of the deceased to the ground, "earth to earth, ashes to ashes, dust to dust," I thought of the time when the writer would, perhaps, in this heathen land, in his turn lay his body in its last resting place, and was comforted by the precious promise, "Be thou faithful unto death, and I will give thee a crown of life."

October 14th.—Sunday.—Endeavoured to improve this dispensation of Providence to the good of the congregation and Sunday scholars, to whom I this day ministered; seriousness seemed to pervade the minds of all, as they were earnestly urged to "be also ready, as in such an hour as thought not, the Son of Man might come."

October 18th.—Being at Cape Palmas, was called upon to unite a colonist couple, Wm. C. Cornish and Miss L. McGill, in the holy bonds of matrimony.

Sunday, December 9th.—At seven o'clock, A. M., baptized Elizabeth Savage, infant daughter of Thomas B. and Maria Chandler. At 10½ o'clock preached in the Chapel to a large congregation; felt, as I was thus again permitted to break the bread of life to poor dying heathen, that I was privileged far above my deservings. At half-past two o'clock, P. M., lectured and administered the Holy Communion. It was a season of deep interest to many of us, I trust. The Angel of the Lord seems to be troubling the waters, and several, not yet members, seem desirous to step into the pool, that they may be healed of their spiritual maladies. There are several in the schools who have been received as candidates for baptism; may the Lord save them by his grace, and at last receive them into glory. Catechised the Sunday and Bible class scholars at the quiet hour of twilight. This has been one of the happiest days of my life; indeed, few Sundays pass in which the writer does not experience large and refreshing showers from the spirit of the living God.

JOURNAL OF REV. C. C. HOFFMAN.

Cavalla, West Africa, November 16, 1849.

Walked this afternoon to one of the native towns. Approaching a number of men and women, who were surrounding a large fire, found they were engaged in casting copper rings for the arms and ankles. A company of Bushmen engaged my attention, and conversing with me, others came, so that soon I had quite a company of these wild looking and ignorant men listening to what I told them of the true God, and our object in coming to their country. I invited them to accompany me to our school-house, where I told them the children would be gathered at sun-down to pray to God and hear his word. Two or three followed me part of the way, but regarding us with a kind of superstitious awe, their fears got the better of them, and I could not prevail on them to go farther.

Monday, November 19th.—Leaving Mt. Vaughan this morning was overtaken by a drenching rain, and stopping for shelter beneath a kind friend's roof, I found a little girl who, by her serious deportment and changed manner of life, gave evidence of a renewed heart. Arriving at the Cape about twelve

o'clock, I went to the native town; the people were gathered by the sound of a large drum, and as there had been many deaths among them recently, I discoursed to them on this subject.

In the afternoon I preached at the other town, and among my listeners were ten or twelve young men painted and dressed with their finest handkerchiefs and ribbons, just returned from a dance.

A NATIVE FUNERAL.

Fair Haven.

November 23d, 1849.—Opposite our station is a small but very beautiful island, about a mile from the shore. It is the burying-place of the more distinguished of the natives. This morning, from my window, I observed a funeral procession winding along the woody pathway to the beach. The corpse was carried in a section of a canoe on the heads of two men; it was followed by weeping women, whose cries I heard, and a few men were in the advance firing guns. I took my spy-glass, and observed the group as they stood upon the shore. Two canoes were at the water-side; in one was placed the corpse, a chest containing the property of the deceased, and a wooden bowl filled with rice cooked with palm oil, and a dead fowl. Two men now took their paddles, and getting in the canoe, it was borne across the tranquil water; three men followed in the other canoe and reached the island before the first, and assisted in landing the corpse, &c. The rice and fowl are then taken from the bowl, and thrown upon the rocks, while the corpse was carried to that part of the island belonging to the family of the deceased; it was here placed among the wild vines and flowers on the top of the ground. The chest was then opened, and the cloth and crockery, and various other articles contained in it, were torn or broken, and scattered to the four winds. This they do to prevent theft, and believing, also, that in this state they are equally valuable to the spirit of the dead, for whose benefit also they scatter the rice and fowl. The corpse having been covered with the portion of the canoe on which it was carried, the men returned to the shore, and retraced their steps to the native town.

Sunday, November 25th.—Held Bible-class at 7, A. M.; lesson, gospel, epistle, and collect for the day. Preached in the Chapel, in town, at half-past ten, A. M.; my friend, who came to inquire if Sunday would be to-morrow, was present. Attended Sunday-school in the afternoon; sent one of our advanced scholars to town to attend to the native school; and, for health's sake, omitted my service at night. Had over the scholars and our household to spend the evening in singing hymns, and I made a short address at the close.

Sunday, December 9th.—There is scarcely a more interesting sight that I have beheld since a sojourner in this heathen land, than the long procession of our scholars and youth going on Sunday morning to the Chapel in the native town. All are neatly dressed; seriousness and order pervade the whole line; and how pleasing the thought, that more than two-thirds of these youths are the professed children of the Lord!

From our piazza this afternoon I saw about twenty children on the beach, fantastically decorated with vines and leaves; they were running to and fro, imitating the movements of soldiers. I went to them, and after gaining their attention, told them it was God's day, on which they must not

play, &c., and soon every one of them pulled off the vines, ran and washed in the ocean, and many met me in town a few hours after in the Sunday-school, to which I had invited them. I was assisted by Musu, and had in all about forty scholars. Preached at night at the school-house.

A work of grace is going on in our midst at this time; seriousness is observed among the youth of our Stations, a number of whom have made public profession of religion; four or five adults have connected themselves with our Church at the Cape, while about forty have joined the Methodists. News comes from Moravia and other towns in the Republic, of much interest being manifested on the subject of religion, and of large numbers being added to the Churches.

Cavalla.

December 13th.—Going to Nyaro, to preach, this afternoon, I met the head man coming out of the gate of the town. When he knew the object of my visit, he returned with me and gathered the people. He is a constant attendant on the preached word.

December 14th.—Preached at Queen's Town.

Saturday, December 15th.—Left this afternoon, on the donkey, for Cape Palmas, where I arrived at half-past six.

Cape Palmas.

Sunday, December 16th.—Preached here this morning, and at Mount Vaughan at night.

Cavalla.

Monday, December 17th.—Occupied with usual duties—acquisition of the language; instruction of a colonist youth, &c.

December 19th.—Preached at Nyaro this afternoon. Some men ran after me as I was leaving the town, bringing me their greegrees to sell.

December 20th. Examination of the school children took place to-day.

December 21st.—A walk to the pretty town of Orank Dade, brought me again in contact with a number of Bushmen, to whom I endeavoured to impart instruction.

December 22d.—Started this afternoon for Cape Palmas, to keep my appointment on Sunday, and attend the Christmas examination at Mt. Vaughan.

Cape Palmas.

Sunday, December 23d.—Made some visits among the congregation after breakfast. Preached at the school-house, and superintended Sunday-school. About sundown went to King Freeman's Town; it is built on a hill commanding a view of the ocean and river. Some of the natives were gathered together in a hut, where I preached to them, and again at night I found myself with sufficient strength to preach to our congregation at the school-house.

Monday, December 24th.—Rode out to Mt. Vaughan this morning before the dew was off the flowers, for flowers there were along the verdant road, and birds, too, warbling their sweet notes, even at the time when in our own native land the chill winds were blowing and snow covering the earth. The examination of Mrs. Thompson's school commenced at ten o'clock; about forty female scholars were present; most of them were small; a few visitors from the Cape were present, and the children acquitted themselves well. An

address on the advantages of the establishment of the High School was read by Mr. Garretson Gibson, and a few remarks from myself closed the morning exercises. In the afternoon, Mr. T. S. Gibson's school was examined, numbering about thirty boys; a few speeches from the boys, and particularly one from a native youth from Cavalla, G. T. Bedell, closed the examinations. At night I read Service for Rev. J. Payne, who preached in the Chapel. We regretted Mr. Rambo's absence; he had arrived from Fair Haven that morning, but exposure to the sun had brought on fever which prevented his attending.

Mt. Vaughan.

Christmas Day.—A bright and lovely day. We find ourselves in this far off land cheerful and happy, exchanging the usual Christmas salutations, and rejoicing in our work on this heathen shore. The annual sermon was preached in the Chapel at half-past ten; this, in anticipation of Mr. Hening's arrival, had been assigned to him, but fell on me as his substitute. A large congregation was present; Mr. Payne and Mr. Rambo administered the Communion, and took part in the service. In the afternoon Mr. Rambo and myself made many visits among the people in the neighbourhood, some of whom were our fellow-passengers from America, now snugly settled in their own houses, comfortable and contented.

Cape Palmas.

December 29th.—Reached here this evening, by the way of Grahway and the Lake. When within a quarter of a mile from the head of the Lake, was overtaken by a violent storm; umbrella and cloak, my usual travelling companions in all weather, could not entirely protect me. I was obliged to retire on reaching my room, and a kind neighbour sent me my tea.

Sunday, December 30th.—Was well enough to read service and preach a New Year's Sermon; made two pastoral visits, and lectured to the Sunday-school; indisposition obliged me to omit evening service.

Monday, December 31st.—Rose with the sun; walked to the head of the lake, where I took the canal, and reached home at 10 o'clock, where, soon after my arrival, I was taken with chills and fever, which disabled me from duty for a day or two. I felt that I had reason to expect such an attack; it was trifling, however, and I was soon well again.

China.

JOURNAL OF REV. E. W. SYLE.

Although not of very recent date, the following will be read with interest, from its reference to the late and deeply-lamented Missionary, the Rev. Mr. Spalding, of whose subsequent loss at sea mention was made in the Annual Report. We deeply regret that no one has yet been found to take his place:—

August 30th.—The brief notes, which are all the record I have found time to make for the last fortnight, make mention of large and interesting congregations at *Wong Ka Mo-dur*, and also of occasional meetings with the candidates for baptism. I much regret my present want of leisure, because just at this time I am beginning to reach the minds of some of the common

people, and to learn what it is that they believe, and also how the knowledge of the truth, "as it is in Jesus," affects them, when it first dawns upon their minds.

But regrets of this kind are swallowed up in the distress of feeling which we all experienced to-day, in bidding farewell to our good brother Spalding. The Bishop, Mr. McClatchie, and myself—Mrs. Syle also went, with the hope of benefit to her health—accompanied him as far as *Woosung*, in the ship which is to take him down the coast to Hong Kong. We remained together until evening, and then, after praying together, the Bishop gave him his benediction, and, exhorting him to watchfulness, commended him to the especial keeping of the Lord who keepeth covenant for ever. We took our leave and returned home in a Chinese sailing-boat, endeavoring by the way to cheer our hearts and admonish one another, by the singing of psalms and hymns, and spiritual songs. The Lord, we know, is wise and merciful, and His ways are not as our ways: and but for our certain confidence that "He doeth all things well," our hearts would faint and our minds become perplexed. Three young, strong, promising men—all of them just entering hopefully on their work, after having overcome the chief difficulties of preparation—have now been, in as many years, taken away from the Christian army in China: Lowrie, from Ningpo; Pohlman, from Amoy; and now Spalding, from this place! Just two years and two days ago, I welcomed him, oh, how joyfully! to our house in the Chinese city; to-day I say farewell to him, on ship-board, homeward bound, with a heart saddened by the thought that it is very doubtful whether his earthly or his heavenly home will be the one first reached. To him this trial has been a very, very severe one; and hardly less so to all of us who remain. As regards the welfare of our Mission, my hope has been that he will be spared to return to the Church that sent him forth, and tell its sons and daughters, "We have seen the land, and behold it is very good; and are ye still? Be not slothful to go, and to enter to possess the land."

REFLECTIONS OF THE MISSIONARY.

September 8th.—The history of a Mission, projected on a bold scale and carried out on a feeble one, might, without much difficulty, be written beforehand. Disappointment to those who put their hand fearlessly to the work, relying on the assurances of reinforcements when their own strength should begin to fail; feebleness, and a painful sense of insufficiency in those who find the little effort they have attempted growing so favorably and so fast upon their hands, that their strength falls far short of meeting the calls that come to them unsolicited; distress of mind, because demands upon the time and attention are so numerous and so varied, that no one thing can be cultivated with that care, or brought to that maturity which might produce satisfactory results; the necessity of saying, "Depart unhealed," to the supplicating sick; "Return home, untaught," to the childish applicant for admission to the school; "I cannot come and preach to you," to the villagers who invite us to repeat our visits;—all these are chapters of such a history, the details of which I should find but too abundant means of filling up from our own experience for the last six months. Let us hope, however, that as it is our first, so it may prove our darkest season of distress as a Mission. And now let me turn to those facts that wear a brighter aspect.

INCIDENTS IN THE MISSION SCHOOL.

In the school, which, as it was our effort first commenced, may be first mentioned, we are still favored with evidences of the improvement of the little and most interesting flock gathered within its fold. One whom the Saviour had already taken into the bosom of his Church, has been gathered to his abiding home. I speak of the boy *Awoo*, whose return to the school and subsequent baptism have already been mentioned, under dates of 3d March and 8th April. His sickness wasted him away to a degree of emaciation seldom witnessed: but his mind was cheerful and his heart seemed full of trust, that the Saviour, in whom he believed, would take good care of the soul which he had committed unreservedly into His keeping. Another boy, younger in age, but well instructed in the way of salvation, was called away this morning; and now, while I am writing, his body lies in the adjoining room. His case is a painful contrast to the former one; no tokens of repentance can be recalled, but on the contrary, a monomaniac persistence in the vice of stealing, almost to the very hour before his death. Judge how, added to the toil of teaching, such things must tend to weigh down with sorrow the instructors' heart and mind.

The health of the two ladies, on whom the burden of the school chiefly rests, cannot be said to be unimpaired, though it is not yet so much enfeebled as to make it necessary for them to desist from their exertions. Would that we had some reinforcement to hope for.

Our public services of prayer and preaching have been maintained as usual, at the school chapel, at *Wong Ka Mo-dur*, and at the village. No new candidates for baptism have come forward; those who are already on the list have continued to receive instruction according as I have found it practicable to meet with them. The Bishop has a lecture every Friday evening for the Chinese who are communicants, and gives daily instruction in theology to *Chi*.

EXERCISES ON THE LORD'S DAY.

I seated myself in the preaching place, and entered into conversation with the various little companies of country people who found their way in, and sat down to inquire about the foreign people—their countries, their customs and their religion. At such times I meet with some friends, the inquiries of which are very interesting, and to myself highly instructive, as disclosing the habits of feeling, and the notions of the unseen world, that prevails among the common people. Among those who came in this morning, was a well-dressed man, engaged in distributing tracts for the sick—little sheets giving directions for the treatment of the various kinds of diarrhoea and dysentery, with which the population of all this region are greatly afflicted this season. This is only one of many heavy calamities that have fallen upon the people this year.

At about two o'clock, I held my great service—that at which the scholars of the free school are present, and also as many of the poor old pensioners as come freely of their own accord. To-day the congregation was very large and unusually attentive; and the private conversations I had afterwards with two of my hearers—a blind man and an aged woman, were such as to greatly encourage my heart, because of the evidence they afforded, that not only “the hearing ear,” but also, in some degree, “the understanding heart,” was given in connection with the public ministration of the truth.

In the evening, at the village, only one young man showed any interest in what I had to say; but the attention he gave was of the most lively kind. At my request, he explained how, according to Chinese notions, "Heaven and Earth" should be worshipped—incense, candles, prostration, sacrifices of sheep, swine, &c. &c.; and when, in return, I told him how the true God of Heaven should be honored—by praise, prayer, love, faith, obedience, holiness, &c., &c., he exclaimed that it was "altogether very different," and we parted with his voluntarily assuring me he would thank God every morning, and adore him every night.

Sept. 10th.—The continued feebleness of my dear wife's health has made a change of air and scene highly desirable for her recovery. A trip to Ningpo has accordingly been ordered for her, and we are now only waiting for an opportunity, such as would be suitable for our purpose. Portuguese Lorchas pass to and fro not unfrequently, but they are not the places we would choose in which to place an invalid for a week. A "country ship" which agrees to take us was to have sailed to-day; but her departure is deferred.

Sept. 12th.—The little brig which is to take us to Ningpo has just passed our door, and we are busy gathering together our things to get on board. Not without some sinking of heart do I set out on this trip, but my trust in the Lord is that He will bless it to the reinvigoration of health that has been much enfeebled.

ENGLAND.

ORIGIN AND OBJECTS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Some months ago we published a condensed narrative of the origin and progress of the Church Missionary Society. One of the latest mails from abroad has brought to us a brief sketch of the origin and objects of the other great Missionary Institution of the Church of England, the Society for the Propagation of the Gospel in Foreign Parts. In accordance with our design to keep the readers of the Spirit of Missions informed, of what is doing by other portions of the Church in this great work, we transfer the whole to these pages:—

DATE OF INCORPORATION, 1701; (BY CHARTER FROM KING WILLIAM III.)

End and Aim.—*The Glory of God and the Salvation of Men.*

"That thy way may be known upon earth, thy saving health among all nations."—*Ps. lxxvii. 2.*

"That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—*Luke xxiv. 47.*

THE HEAVENLY COMMISSION.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—*Matt. xxviii. 18–20.*

"How shall they hear without a preacher? And how shall they preach except they be sent?"—*Rom. x. 14, 15.*

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—*Luke x. 10.*

FOUNDERS.—Among its founders and earliest supporters were, Archbishops Tenison, Sharp, Wake, Potter; Bishops Compton, Patrick, Burnet, Beveridge, Hough, Gibson, Gastrell, Thomas Wilson; Deans, Stanhope, Prideaux; Dr. Thomas Bray, Sir George Wheeler, Sir John Chardin, John Chamberlayne, Humphrey Hody, John Evelyn, William Melmoth, and Robert Nelson.

OBJECTS.—The maintenance of Clergymen for the ministrations of religion among our countrymen in the Colonies, and for the diffusion or propagation of the Gospel throughout those heathen nations or tribes in the midst of which our own people dwell; as, for example, the native Indian tribes of Canada, the Mahometans and Caffres of the Cape of Good Hope, the aborigines of Australia and New-Zealand, the negroes of Western Africa and the West Indies, and the idolators in Hindostan. The persons to be benefited by the Society's labours may be computed at two millions and a half of European descent, and one hundred and fifty millions of heathens,—in other words, about a sixth part of the whole human race.

THE CONSTITUTION is in strict accordance with our ecclesiastical system in England. Every Bishop of the United Church of England and Ireland is, by a law of the Society, a Member of the Managing Body.

HISTORY.—For more than fourscore years,—that is, from its foundation, in 1701, to the period of American independence, in 1783,—the chief field of the Society's labours was in the Colonies which now form the United States. At the commencement of the revolutionary war, in 1776, nearly eighty Missionaries were maintained by the Society in the Colonies of New-England, New-York, New-Jersey, Pennsylvania, North and South Carolina, and Georgia. Many of the Missionaries, when driven from the Independent States, settled in Canada, New-Brunswick, and Nova Scotia. The Rev. Dr. Seabury, a Missionary of the Society, was consecrated in 1783, the first Bishop in North America; and the preface to the American Book of Common Prayer, which was ratified in 1789, makes grateful acknowledgment of the fact, that the Church in the United States was indebted, under God, to the Church of England "for her first foundation, and a long continuance of nursing care and protection."

PRINCIPAL SPHERES OF LABOUR.—Canada, New-Brunswick, Nova Scotia, Newfoundland, Bermuda, the West Indies, the Cape of Good Hope, India, Ceylon, Australia, Van Dieman's Land, New Zealand. Some of these countries,—Canada, for instance, the Cape Colony, Australia, and India,—are severally much larger in extent than the whole of Great Britain. Our entire Colonial Empire is equal to one-seventh part of the earth's surface.

THEOLOGICAL COLLEGES.

Diocese.	Name of College.	Date of Foundation.	No. of Students ordained from it.
Nova Scotia....	King's College, Windsor.....	1802	52
Calcutta.....	Bishop's College.....	1822	27
Barbadoes.....	Codrington (as a School, 1745)	1829	85
Toronto.....	Cobourg College.....	1842	37
Newfoundland..	Theological Institution.....	1842	13
New-Zealand....	St. John's College.....	1844	12
Quebec.....	Lennoxville.....	1845	15
Sydney.....	St. James's College.....	1846	7

SELECTION OF MISSIONARIES.—Candidates, before receiving their appointment from the Society, must be approved by a Board of Examiners annually nominated by the Archbishops of Canterbury and York, and the Bishop of London. On the arrival of a Missionary in any Colony, he becomes at once subject to the authority of the Bishop of the Diocese to which it belongs, and by him is licensed to his mission.

STATIONS OF THE MISSIONARIES.—The Colonies and Dependencies of Great Britain are at present divided into twenty-three Dioceses, in which the Missionaries of the Society are distributed as follows:—Diocese of Nova Scotia, 31; Frederickton, (New-Brunswick,) 40; Quebec (Canada East,) 54; Toronto, (Canada West,) 50; Newfoundland, 35; Prince Rupert's Land, 0; Jamaica, 15; Barbadoes, 4; Antigua, 3; Guiana, 6; Gibraltar, 0; Calcutta, 16; Madras, 24; Bombay, 3; Colombo, (Ceylon,) 7; Victoria, Hong Kong, 0; Capetown, 13; Sydney, 17; Newcastle (New South Wales,) 6; Melbourne, (Port Phillip,) 5; Adelaide, (South Australia,) 7; New-Zealand, 7; Tasmania, (Van Dieman's Land,) 4. In all two hundred and ninety-seven Missionaries in the British Colonies, and fifty in heathen countries.

EMIGRATION TO THE COLONIES IN 1849.—To British North America, 41,397; to Australian Colonies and New-Zealand, 32,091; to the Cape of Good Hope, &c., 5,352—Total, 78,840. The sum of £1,858 was received during the year towards the "Emigrants' Spiritual Aid Fund." Eighteen Chaplains or religious teachers were sent out in emigrant vessels.

INCOME AND EXPENDITURE.—Total income, exclusive of rents, dividends, special funds, &c., for 1849, £53,000. The Society's whole Foreign Expenditure, from its general fund, for the year 1849, may be ranged under two heads:—For the British Colonies, £35,729; for Heathen Countries, £21,994. The number of baptized converts under the pastoral care of the Society's Missionaries in India, is about eighteen thousand.

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—*John x. 16.*

EDUCATION IN INDIA.

The following notice of Bishop's College, Calcutta, will be read with additional interest by those who remember that the present Bishop of that extensive diocese, the venerable Daniel Wilson, was the friend and correspondent of one, whose energies were untiringly devoted to the promotion of our own Foreign Missions—the late Dr. Milnor:—

Great importance is justly attached by the Society for the Propagation of the Gospel to the Colleges which it establishes in our various dependencies abroad for the training of a Native Ministry, and for the promotion of a sound Christian education among all classes of society. Such institutions are even more necessary abroad than at home, from the greater difficulties there opposed to private and voluntary attempts, and from the imperfect state of public opinion in regard to Christianity. Each of the North American Dioceses has now (we believe) its Collegiate Institution. In the West Indies, Codrington College, Barbadoes, will one day deserve a

special notice at our hands, having been for a long series of years the great bulwark of our Church, and of Protestant Christianity in the western world. This Institution was founded by Bishop Middleton, the first Bishop of Calcutta, with the joint assistance of the Society for the Propagation of the Gospel, and the Church Missionary Society. Both these Societies have maintained students, and obtained Missionaries from within its walls. But the College is now supported by the sole exertions of the Society for the Propagation of the Gospel; and, in union with its educational and collegiate objects, it is also the centre of a noble and flourishing circle of Missions to the Heathen, which we have heard the present Bishop of Madras, (late Archdeacon of Calcutta,) describe as among the most successful in Bengal.

Bishop's College is situated on the banks of the river Hooghly, a little more than a mile from Calcutta. The establishment consists of a principal, professors, tutors, and a splendid array of suitable buildings, books, and other apparatus for the Christian training of its inmates. Since its establishment, not less than 45 students have become Missionaries, catechists, or schoolmasters, in India and Ceylon, and of this number, eleven were natives of those countries. At the present time there are two natives, clergymen of the Church of England, in Calcutta, one entirely, and the other in part, indebted to Bishop's College for their instruction in the things of the Lord Jesus. One of these, *Gopal Chunder Mitter*, is an acting professor in the college; and the other, *Krishna Mohun Banerjee*, (a friend and correspondent of our own,) is the officiating minister of a large and well attended Church in Calcutta.

PROCEEDINGS OF OTHER SOCIETIES.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

At the late annual meeting of this Society the chairman, in his opening address, expressed his regret that the funds of the institution were in a very low state, considering the importance of the work in which they were engaged, and the pressing demands made in all parts of the world where their agents were laboring. The Society had been obliged to refuse the applications of no less than seven individuals, every way qualified for the missionary work, for want of funds to support them.

The Missions of the Society are in Asia, Western Africa, France, and "the islands of the Western sea." From the report of statements made at the meeting, it would seem that the society has 48 male and 57 female laborers, sent from England, besides a large number of native assistants. Under the care of these Missionaries and the native pastors, there are 108 churches. The number of communicants in India and Ceylon, is 1,962; in Africa and the West Indies, 3,007. The increase during the year has been 188.

The total amount of receipts for the year was £19,736, and of expenditures, £19,632; the balance against the Society, which was, at the commencement of the year, £6,501, being, at its close, £6,357. But in order to keep the expenditure within the income, it has been necessary to make large reductions in their appropriations to different Missions, amounting in all to more than £4,000.

BRITISH AND FOREIGN BIBLE SOCIETY.

The entire receipts of the 46th year, ending March 30, 1850, amounted to £91,634. The receipts applicable to the general purposes of the Society had

amounted to £45,449, including £31,413, free contributions from auxiliary societies, and £1,314 additional subscriptions to the special fund, in aid of the extended circulation of the Scriptures on the Continent.

The amount received for Bibles and Testaments was £46,185, being an increase of £2,826 on this item.

The issues of the Society for the year were as follows:—From the depot at home, 783,203; from depots abroad, 353,492; total, 1,136,695 copies.

The total issues of the Society amounted to 23,110,050 copies.

The expenditure, during the past year, had amounted to £97,246, being £8,415 over the previous year.

The Society was under engagements to the extent of £63,555.

WESLEYAN MISSIONARY SOCIETY.

The total amount of income, from all sources, for the last financial year, was £111,685; and the expenditure, £109,168. The present debt of the Society is about £10,841. On account of the embarrassed condition of the treasury, the committee had felt constrained to guard and restrict expenditures with great care, declining to send a supply to stations where vacancies had occurred, and also to enter new and very interesting openings; but they hoped that this restrictive system would not need to be much longer continued.

The following is a general summary of all the Wesleyan Missions:—

Central or principal stations, called circuits, occupied by the Society in various parts of the world,.....	324
Chapels and other preaching places in connection with the above-mentioned central or principal stations as far as ascertained,.....	2,992
Missionaries and assistant missionaries, including fourteen supernumeraries.....	427
Other paid agents, as catechists, interpreters, day-school teachers, &c.,.....	781
Unpaid agents, as Sabbath-school teachers, &c.,.....	8,087
Full and accredited church members, (including Ireland,).....	105,392
On trial for church membership, as far as ascertained,.....	4,830
Scholars, deducting for those who attend both the day and Sabbath schools,.....	78,548
Printing establishments,.....	8

LONDON MISSIONARY SOCIETY.

At the last annual meeting of this Society, the foreign secretary read an abstract of the annual report, which commenced with congratulations at the satisfactory state of all the Society's Missions, and the success which had attended the labours of their missionaries. Of one hundred and seventy missionaries, one only had died during the year, one of the missionaries at Shanghai; two had relinquished the work, from family or other causes; but the places of all had been supplied by fully qualified and zealous persons. During the year there had been an increase in the number of native agents. The report then proceeded to review the progress of the Mission at the various stations—Polynesia, the New Hebrides, Tahiti, (where the interference of the French had occasioned much difficulty), Southern Africa, (one of the Society's earliest fields of labour, as it had been one of the most successful, and where the geographical discoveries of Mr. Livingstone would doubtless open up new fields of useful exertion); China, where the Scriptures had been translated, and would be sold in the Chinese language at the price of 3d. sterling each copy; and India, the social and moral aspect of which was daily improving, and where events had lately come to pass, which twenty years ago would have been thought impossible—especially the proposed removal of those barriers to the spread of the gospel—the Government support of Juggernaut, and the abolition of the Hindoo law, which punished the conversion of a native to Christianity with forfeiture of property. The whole of those stations were reported to be proceeding in a most satisfactory manner.

At the conclusion of the report the financial statement was read, from which it appeared that the Society's income for the past year amounted to £62,545, and its expenditure to £64,489.

American.

AMERICAN BOARD.

Receipts from Aug. 1, 1849, to July 1, 1850, \$227,514.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The whole income of this Society for the last fiscal year amounts to \$126,013 37; the expenses have been \$124,838 12, leaving the treasury unembarrassed.

Twenty-two persons have been sent forth as missionaries during the year, nine of whom were ministers.

In the African Missions of the Board, the most important event of the year was the sending forth of two ministers of the gospel and their wives, to form a new Mission on the western coast, near the Equator.

The three Missions of the Board in India have a force of about sixty American and native laborers. Large and efficient printing presses are at Allahabad and Lodiana. In the schools, twelve hundred and thirty scholars are reported as under Christian instruction, of whom about one hundred and twenty are orphans, supported by the Missions. A new station has been formed, under favorable circumstances, at the city of Lahore, the capital of the Punjab, the country lately under the military despotism of the Sikhs.

In China, twenty-two persons are connected with the Canton and Ningpo Missions, twelve of whom are ministers, and one is a physician. In the schools, ninety-three children are receiving a Christian education, all excepting twenty supported by the Missions. The press at Ningpo has issued over two millions of pages of the sacred Scriptures and religious tracts.

The operations of the Board in Papal Europe, have been conducted on the same plan as in former years. There are also three missionaries among the Jews, two in this city and one in Philadelphia.

Intelligence.

ATHENS.—Advices have been received, dated 18th July. The Rev. Mr. Hill and other members of the Mission were well.

CHURCH AT CAVALLA, WEST AFRICA.—We are much gratified to find that the proposition recently made to engage the Sunday schools of the Church in this country to aid in this work, is receiving favour. It will be remembered that this station is exclusively among the heathen; that God has eminently blessed the labours of the Missionary there; that the present rude structure is incapable of holding one half of those who, even now, desire regularly to attend the services. It is proposed to ask Sunday schools, interested in the African Mission, to contribute twenty or twenty-five dollars each, in aid of the project. The fund now amounts to about \$1400; six hundred or eight hundred dollars in addition will enable the Committee to erect a plain, substantial Church.

CHINA.—Advices from this station to 13th May have been received. The health of the Missionary Bishop was better; all others connected with the Mission were well.

STATISTICS OF THE CHINA MISSION OF THE PROTESTANT EPISCOPAL CHURCH.—With the view of keeping before the Church some details of our Missionary affairs, we shall publish from time to time, in addition to the correspondence of the Missionaries, an abstract of Missionary affairs up to the latest dates. The following was the condition of the China Mission on 1st May last :

Sixteen Chinese have been baptized : viz., 15 adults and one infant ; the adults were well instructed, were kept on probation for several months, and at last admitted to the ordinance upon most satisfactory evidence of penitence and faith. Two of these have died in faith ; the others are living, and afford the Bishop great comfort. There has not yet occurred one case requiring discipline. Of the sixteen baptized, one has been for three years a candidate for Holy Orders ; nine have been young men connected with the school ; three are men of mature age ; two are married women of middle age ; and one infant, the daughter of one of these women.

The present number of native communicants is seven. The six baptized on last Easter day had not, at the last dates, been admitted to the Holy Communion. It was the Bishop's intention to confirm them on Whitsunday, and to admit them to the Lord's Supper on Trinity Sunday. There are now thirteen Catechumens receiving special instruction, with a view to their baptism. Everything connected with the spiritual state of the Mission manifests decided progression.

THE EXPECTED ORDINATION AT SHANGHAI.—A most unexpected and painful disappointment, as well to the candidate as to the Missionary Bishop, has occurred. In one of our former numbers, it was stated that the first convert to the Christian faith, under the ministry of Bishop Boone, has been for three years a candidate for Holy Orders. The Bishop proceeded with his private instructions and examinations, until at last, quite satisfied of the fitness of the candidate, he appointed the ordination for last Whitsunday, and had made the necessary arrangements with the Rev. Mr. Syle, our own Missionary, and the Rev. Mr. McClatchie, of the Church Missionary Society. But upon an examination of the Canon of this Church on the subject, it was found that the Bishop could not proceed. The Canon requires that the candidate shall exhibit testimonials "signed by not less than two of the Ordained Missionaries of this Church, who may be subject to the Bishop's charge." Now the Missionary Bishop, since the death of the lamented Spalding, has had but one Presbyterian of this Church under his charge, viz., the Rev. Mr. Syle ; and though he could have procured for him the signatures of three Presbyters of the Church of England, in addition to that of Mr. Syle, yet this would not meet the terms of the Canon. And thus, at a moment when the Bishop is most tried by the failure of assistance from the Church at home, he is unable to avail himself of native helpers, however many God may raise up for him.

There is, however, no help for him, until he can procure presbyters from

home, or until the General Convention shall modify the Canon. We respectfully commend this matter to the attention of members of the General Convention.

FEMALE SCHOOL BUILDING AT SHANGHAI.—We have already stated the determination of the Missionary Bishop to redeem the pledge to those who have so patiently, for the last six years, paid their subscriptions for the education of girls in the China Mission. It can no longer be delayed. It is believed that the requisite female teachers will soon be obtained; the only thing needed is a proper edifice. A single individual erected the spacious and well arranged building occupied by the male school; are there not a few who will unite in doing the same for the female department? The Bishop can have as many pupils permanently secured to him as he desires, and their support is provided for. Shall we not have a place in which to begin the work?

MISSIONARIES FOR CHINA.—Where in the world can the youthful clergyman find a more encouraging field for labour, than that at Shanghai? Surely, God has there set before us all an open door. Are there none moved by the Bishop's statements to go to his assistance? An excellent opportunity will, probably, occur in November, of which two propose to avail themselves, under appointment from the Foreign Committee. Will not others join them, so that the Bishop may have the happiness of greeting a band of fellow labourers?

MISSIONARY APPOINTMENT.—The Foreign Committee have appointed Miss Lydia M. Fay, of Essex County, Virginia, a teacher in the Mission School at Shanghai, China. Miss Fay will probably sail for Canton or Shanghai, in November next.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from June 15th, to August 15th, 1850;—

MAINE.

Gardiner—Christ..... 16 00

NEW-HAMPSHIRE.

Concord—St. Paul's..... 6 00

VERMONT.

Rutland—Trinity..... 16 50

MASSACHUSETTS.

Roxbury—St. James's..... 9 00

Boston—St. Paul's..... 114 50

Messiah, ed. Af..... 20 00

Grace S. S..... 75 00

Taunton—St. Thomas's..... 35 79

Stockbridge—St. Paul's..... 5 00

Newbury Port—St. Paul's..... 5 00

Newton Lower Falls—St. Mary's

S. S., ed., Af..... 40 00

Salem—St. Peter's..... 86 59
 " Ch. at Cavalla..... 29 00
Nantucket—St. Paul's..... 3 00
G. Barrington—St. James..... 10 00
 Miscellaneous—H. Carey..... 5 00
 A Lady, Af..... 2 00
 W. H. Wendell. 2 00 441 83

RHODE ISLAND.

Providence—E. W. Howard, J..... 25 00
Bristol—St. Michael's; Ch. at Cavalla 54 35
 Miscellaneous—Legacy of late
 Miss Eliza McClintock, of
 Providence, through Rev. F.
 Peck, J..... 500 00 579 35

CONNECTICUT.

Fairfield—Trinity S. S., Af..... 10 00
Middletown—A family of Christ Ch.,
 for Church at Cavalla..... 20 00
 S. S. girl, for do..... 0 50
 A member, for do..... 3 00
 Christ Church, general..... 1 00
New-London—S. S., St. James's..... 8 63
New-Haven—Trinity..... 58 00

<i>Birmingham</i> —St. James's.....	5	85	
<i>Middle Haddam</i> —A Lady, 5th ann. pay't, educ. of Eliza B Bowler, Africa.....	20	00	
<i>Fair Haven</i> —St. James's.....	5	00	131 98

NEW-YORK.

<i>New-York</i> —Family Mite Box.....	7	00	
Ascension, Rev. G. T. B., ed. child, 25 00	25	00	
“ A member, for Church at Cavalla.....	5	00	
“ Mrs. Thurston, ed. child.....	12	50	
“ Mrs. Morris.....	0	50	
St. Peter's, ed., Africa.....	10	00	
<i>Brooklyn</i> —Christ S. S., Af.....	25	00	
“ Chi.....	25	00	
<i>Troy</i> —St. John's S. S.; Church at Cavalla.....	25	00	
<i>Greenburgh</i> —Zion, $\frac{1}{2}$	3	12	
<i>Goshen</i> , St. James's, Af.....	20	17	
<i>Pelham</i> —Christ, Af.....	7	00	
<i>Pottersville</i> —G. H.....	3	00	
<i>Fishkill Landing</i> —St. Anna's; Ch. at Cavalla.....	10	00	
<i>Ulster</i> —Trinity.....	13	00	
<i>Hempstead</i> —St. George's, Af.....	14	91	206 20

NEW-JERSEY.

Miscellaneous—Legacy of late Hau- ford Smith.....	200	10	
<i>Newark</i> —Trinity.....	21	83	221 93

PENNSYLVANIA.

<i>Brownsville</i> —S. S. Christ, Female School building, China.....	1	00	
For China.....	26	00	
<i>Philadelphia</i> —A friend, China.....	1	00	
<i>Chester</i> —St. Paul's, Af.....	6	38	34 38

MARYLAND.

<i>Baltimore</i> —Calvary, Af.....	15	00	
<i>Prince George</i> —Mrs. Kinner.....	2	00	
Parish $\frac{1}{2}$	18	82	
<i>Anne Arundel</i> —St. James's, ed., Chi.....	25	00	
<i>Frederick</i> —All Saints, China, \$12; a lady of, China, \$10.....	22	00	
<i>Kent</i> —Chester, Const., \$12 91; Af., \$16 47; General, \$85 81.....	115	19	
<i>Georgetown</i> , D. C.—Christ; Ch. at Cavalla.....	25	00	
W. G. Ridgely, ed., Chi.....	50	00	
St. John's S. S., ed., Chi.....	25	00	
<i>Baltimore</i> —Ascension S. S., ed., Af.....	20	00	
<i>Huntington</i> —St. John's; Ch. at Ca- valla.....	5	00	323 01

VIRGINIA.

<i>Alexandria</i> —Miss E. B. Winter.....	6	05	
<i>Raleigh</i>	22	00	
<i>Roanoke</i>	6	50	
<i>Culpepper</i> —St. Stephen's, Mr. String- fellow, Af., \$8 55; Mr. Cun- ningham, \$5 00.....	13	55	
<i>Antrim</i> —Mrs. Barksdale, \$2 50; M. Spear, \$2 50; M. Thurston, \$1; Rev. J. Grammar, \$20; D. Crosby, jr. \$5; Mrs. Grammar, \$5; Mrs. Early, \$2; M. Smith, \$1; M. Green, \$1; Col. Cabanis, \$2; Mrs. S. C. Early, \$1.....	43	00	
<i>Nelson</i> —Rev. F. D. Goodwin, \$6 42; J. C. Cabell, \$5; Goodwin, \$30; Bowers, \$25; Rev. R. Watkin- son, \$9; Mrs. Watkinson \$2.....	77	42	

<i>Norfolk</i> —Ladies of, for Ch. at Ca- valla.....	170	00	
<i>Fredericksburg</i> —St. George's.....	20	00	
<i>Petersburg</i> —Grace S. S.....	20	00	
Mrs. J. C. Robertson.....	4	00	
<i>Winchester</i> —Christ, Af. and Gr.....	20	00	
<i>Theological Seminary of Virginia</i> — China, \$33 82; Africa, \$94 32; General, \$13.....	141	14	
Do. do., S. S., Af.....	10	00	
<i>Fauquier</i> —Leeds, Af.....	33	00	
<i>Richmond</i> —Miss S. Moore.....	5	00	
<i>Alexandria</i> —Christ Church, Young Ladies' Bible Class, Ch. at Cavalla.....	10	00	
Through Rev. C. B. Dana, do. 4 ladies, Greece, \$10; Misses Mandeville, Af., \$5; children of C. F. Lee, Af., \$5; Miss and Master Lippett, \$2.....	26	00	
<i>King George's Parish</i> —Through the Rev. C. B. Dana, Af. and Chi., \$4; Miss Feck, Africa, \$5; Miss Stewart, \$2; do. \$2, Greece; Master J. H. H., \$1.....	14	00	
<i>Greenville</i> —Melbourn, a lady, \$5; Colored people of, \$6.....	10	00	651 66

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, through R. W. Barnwell, ed., Chi., \$100; do. do., ed., Chi., \$50; Gr., \$96; Af., \$25.....	271	00	
<i>Grahamville</i> —E. M. P.....	5	00	
<i>Janes' Island</i> —St. James's.....	17	25	
<i>Charleston</i> —Ladies' Chinese Society, China.....	268	00	
An unknown individual, Af.....	40	00	
Month Miss Lec.....	0	75	
<i>St. Bartholomew's Parish</i> , \$15; S. S., ed., Chi., \$25.....	40	00	
<i>Society Hill</i> —Trinity, \$14 and \$1.....	15	00	
<i>Cheraw</i> —St. David's.....	35	00	
<i>Miscellaneous</i> —A friend to Missions.....	100	00	792 00

GEORGIA.

<i>Savannah</i> —Christ, Gr., \$5 50; Af. \$101 75; Cold. S. S., ed., Af. \$20.....	127	25	
<i>Montpelier</i> —Lad. Miss. Soc., ed., Ch.....	25	00	152 25

LOUISIANA.

<i>New-Orleans</i> —Christ, ed. Chi.....	25	00	
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OHIO.

<i>Norwalk</i> —St. Paul's, China, \$12; Little Girls Society, \$2.....	14	00	
<i>Pequea</i> —St. James's.....	2	00	
<i>Granville</i> —Fem. Sem., Rev. A. San- ford, Af., \$20; do. do., Miss. Soc., ed., Ch., \$45.....	65	00	
<i>Zanesville</i> —“F.”.....	2	50	83 50

MICHIGAN.

<i>Detroit</i> —“Sigma,”.....	4	00	
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MISCELLANEOUS.

Annual Meeting of the Board— Offertory, $\frac{1}{2}$	13	10	
Miss. Meeting, $\frac{1}{2}$	17	53	
“Geneva”—Chi., Af., and Greece.....	100	00	130 63
Total.....			\$3,816 47

ERRATA IN THE JULY AND AUGUST NUMBER.

Page 219, 16th line, for “twenty” read “seventy.” Page 220, last line but one, for “interest” read “interests.” Page 221, line 32, and page 267, line 39, for “Milner” read “Milnor.” Page 232, 22d line, for “well-timed” read “well-tried.” Page 223, lines 15, 16, for “enjoyed” read “enforced;” line 22, for “Heaven” read “Herein.” Page 264, line 5 and 272, line 1, for “deacon's orders” read “deacons' orders.” Page 264, line 19, for “thirty one” read “twenty-one;” line 29, for “honourable” read “lamentable.” Page 267, line 1, read thus—“to assist one old friend and brother, (Rev. W. Barlow,) and the grandson of an old Pennsylvania friend and brother, (Rev. R. C. Clarkson;)” line 28, for “Orkshosh” read “Oshkosh;” line 42, for “Gov.” read “Gen.,” line 44, for “De Pue” read “De Pere.” Page 271, line 19, for “Mackoe” read “Markoe.”